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and the Christians. The influence of Persia upon Judaism and upon early Christianity is nowadays scarcely questioned by any scientific scholar, but Mills's exposition of the subject will hardly win scientific recognition.

HUBY, JOSEPH. *Christus. Manuel d'histoire des religions* (avec la collaboration de LeRoy, *et al.*). Paris: Beauchesne, 1913. xx+1036 pages. Fr. 7.

This volume is a very ambitious undertaking. It covers the whole field of the history of religions. After treating the question of methodology, various authors expound numerous topics dealing with the religion of primitive races, the Chinese, the Japanese, the Persians, the Hindus, the Greeks, the Romans, the Celts, the ancient Germans, the Egyptians, the Babylonians and Assyrians, the Arabs, and the Israelites. Then follows an extended account of Christianity from the beginning down to the Catholicism of the nineteenth century. The aim of the work is to show the supremacy and finality of Christianity as expounded by the orthodox Roman church. The pages contain much information of a general sort regarding the history of religions, but the prevalent apologetic interest greatly lessens the scientific value of the volume.

LEHMANN, E. *Textbuch zur Religionsgeschichte unter Mitwirkung von H. Hass, H. Grapow, et al.* Leipzig: Deichert, 1912. vi+372 pages. M. 6.

(Wrongly entered as *Grapow, et al.*, in the *American Journal of Theology*, July, 1913, p. 482.)

CHURCH HISTORY

CANFIELD, L. H. *The Early Persecutions of the Christians*. ("Studies in History, Economics, and Public Law," Edited by the Faculty of Political Science of Columbia University, Vol. LV, No. 2). New York: Longmans, Green & Co., 1913. 215 pages. \$1.50.

This volume discusses the Roman persecution of Christianity from the earliest times to the end of Hadrian's reign. Part I is a minute investigation regarding the character and basis of Rome's attitude toward early Christianity. The author concludes that there was not before the time of Trajan any law which made the profession of Christianity a crime punishable by death, and during the first two centuries Christians were never proceeded against on the formal charge of *majestas*. Under Nero there was no universal persecution nor was the type of persecution which occurred the result of any official edict of Nero. Tacitus' statement regarding Nero's edict is not reliable. The action against the Christians proceeded merely from the police magistrates in virtue of the power of *coercitio*. Under Domitian the oppression was particularly severe in Asia Minor, yet it is not certain that persecution was carried on systematically. Under Trajan the mere name "Christian" carried with it a death penalty, yet such persons were not to be sought out nor was any general persecution instituted. The same condition prevailed in Hadrian's time. "All regular delations and accusations, however, were to be examined into and if the accused proved to be a Christian he was to be punished with death. If, on the other hand, he apostatized and proved his sincerity by the ordinary tests he should be acquitted." Part II gives the original document upon which the above conclusions rest.